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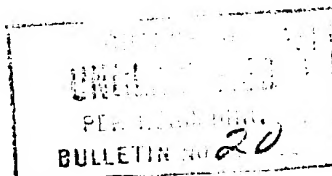
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(6 - 12 July 1953)



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SUMMARY

Sovietization of China is further revealed by the growing number of "experts" in such key training centers as the "Harbin Technical Institute," "Ankang," and the "Fushun Colliery." The new Chinese Numeral Code includes the Cyrillic alphabet, and the China Democratic Youth League has re-named its children's affiliate "Pioneers," like the children's affiliate of the Soviet Komsomol.

The Beria ouster causes the PEOPLE'S DAILY to recall the case of Chen Tu-hsiu, who was removed as Chinese Party leader by the Hankow Conference of 1927 upon orders of the Comintern, and that of Chang Kuo-tao, who was accused by Mao of being a Kuomintang agent. However, the editorial studiously fails to draw parallels between the Beria case and past Chinese intra-Party struggles, such as the vehement criticisms voiced against Li Li-san in 1930 and the "Cheng Feng Movement" in 1942. On the other hand, the article dwells at length on the implications of Beria's "crimes" and, discussing the case in the framework of Soviet Party history, asserts that the elimination of other "deviationists," such as Trotsky, Bukharin, and Zinoviev, strengthened rather than weakened the Party. The same result, continues the paper, may be expected today. The action of the CPSU Central Committee, the editorial concludes, is a "vital political lesson for the Communist Parties of all countries," above all because an element of opposition and disunity was removed from a sphere where factionalism is impermissible and constitutes, in effect, treason.

Peking's outspoken approach to Beria's real crime--i.e., the threat he represented to unified control of the Party--suggests that there may be some concern about factionalism in the highest levels of the Chinese Communist Party.

Persecution of Catholics in the Shanghai area continues, with more rallies against Catholic institutions. Shanghai first publicized arrests of Catholics late in May and has continued the drive through June and up to the present. The accusations of espionage and inhumanity are apparently intended to justify the regime's eventual seizure of Church property, and at the same time serve to provide a scapegoat for disaffected groups.

The dispatch of Chang Chi-chung to Tibet to make propaganda for the new regime on the basis of his own popularity rather than on the merits of Mao's minority policy suggests unallayed discontent in Tibetan centers, which apparently maintain their principal loyalty to Lhasa.

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